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[Baptist Missionary Mag]

THE

AMERICAN

BAPTIST MAGAZINE,

PUBLISHED BY THE

BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

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INTRODUCTION.

IT has been announced by the Corresponding Secretary of the Baptist General Convention, that "the Board of Managers, impressed with the conviction that the American Baptist Magazine ought to present to the Churches and to the public, not only missionary intelligence, but also other articles adapted to promote the interests of Christian truth and piety, have appointed" the undersigned "to edit the work, except the part which is to contain missionary and religious intelligence; and this part has been committed to the particular charge of Mr. E. Lincoln, of Boston." In the same announcement the hope has been expressed, "that a vigorous effort will now be made to increase the number of subscribers; and that all our brethren and friends will feel the importance of contributing their aid, and co-operating to sustain the common cause. In this way, many of the benefits which might have arisen from the Repository and Christian Review, may be secured in addition to those arising from the regular organ of the Board for communicating intelligence from all our missions."

After this statement, it may be proper to remark, that circumstances beyond our control, suspended the publication of the Repository and Christian Review; circumstances which it is not necessary to mention, but which released us entirely from any obligation to proceed. And we are happy to add, they were circumstances which permit us yet to hope that the good sense of our Denomination, when properly addressed, will not reject the advantages of a publication possessing substantially the same character as the one which was proposed, however its form may be modified. Especially do we hope this in reference to the American Baptist Magazine.

It is now intended to be, in some measure, what the work alluded to might have been ; and, as being the appropriate organ of the Board for communicating missionary intelligence, it will have an additional and a peculiar claim.

Many, we doubt not, are prepared to welcome a work which, while it has for its leading object the promotion of the cause of Christ, shall contain reviews and notices of the most interesting publications ; essays on subjects that ‘ come home to men’s business and bosoms ;’ historical and biographical sketches, letters and miscellaneous communications ; illustrations of difficult passages in the Holy Scriptures ; selections from foreign Journals and other sources, of pieces peculiarly important ; a copious account of the proceedings of the Board of Managers of the Baptist General Convention, and respecting the missions under their patronage ; a general view of other missionary and benevolent operations ; a compendium of religious, literary, and philosophical intelligence ; and a list of new publications. Such a work we hope to see the Magazine, till our missions become so numerous, and the intelligence from them so abundant, as to call imperiously for the monthly publication of a separate Missionary Register. Perhaps it will then be thought expedient to have for the other articles a quarterly publication.

The distinguishing opinions of the Baptist Denomination we deem to be important ; and whenever occasion presents itself, we shall think it our duty to vindicate them. At the same time, we shall endeavor to do it in such a manner as shall commend itself to the consciences of our brethren, of whatever name, and to the approbation of our common Lord.

On occasions like the present, high pretensions to catholicism, and splendid promises are so often and so easily made, that we have ceased to value them much. We would rather let the rule of our Saviour be applied : *By their fruits ye shall know them.*

We have indeed had encouragement of assistance from some able pens ; and no small part of that portion of the work for which we shall be responsible, will be closely connected with the fields in which we are daily toiling. Well written communications, we need not say, will be gratefully received. And we trust that we shall not be found indifferent to the interests of truth and of intellectual improvement, nor to the encouragement of those who labor to promote the real dignity and happiness of man in any portion either of our country, or of the world.

Amidst the clashing of opinions, and of tastes and dispositions, we cannot expect to please all. But we shall sincerely endeavor to benefit all who will listen to us. We hold in abhorrence that haughty abuse of criticism which delights in wounding the feelings of a well-meaning writer; and we hold in equal abhorrence, we loathe that fulsome style of commendation which excites attention to a writer, rather than to what he has written. When we can approve, we shall do it with pleasure. When we must censure, we shall do it with pain. What is true and right must be maintained; but we hope to speak *the truth in love*.

IRAHA CHASE.

H. J. RIPLEY.

THE Baptist Magazine stands identified with the rise and progress of those successful missionary efforts, by which the United States and the Christian world have been prominently distinguished for the last thirty years. At an early period of these efforts, the Baptist Missionary Society of Massachusetts was organized. The heralds of the Gospel, whom this Society commissioned to explore the wilderness and the frontiers, announced intelligence both awakening and exhilarating, which imperiously called for a medium of communication, to awake the churches from slumber. Periodicals adapted to the purpose were few in number. Religious newspapers were unknown. At this interesting crisis, the Baptist Magazine was commenced; and the happy effects which it produced were far greater than its most sanguine friends anticipated. The spiritual wants of the frontiers, which were detailed in its pages, the encouragements for missionary labor which were exhibited, and the happy revivals of religion which it announced, electrified the churches, multiplied friends of Missions, and called forth funds for their support. The ancient establishments enjoyed more enlarged spiritual prosperity at home, by their awakened interest for the benefit of others, and a gratifying advance has been witnessed in the numbers and the abilities of the Baptist Churches.

In the progress and extension of missionary efforts, and the increase of religious intelligence, the mediums of communication have rapidly multiplied. Religious papers, issued weekly, now abound in the various States of the Union, and are widely diffusing the most important information. We rejoice in their circula-

tion, and wish more extensive patronage to their laborious and persevering conductors. But although the weekly papers have become numerous, and may sometimes anticipate the intelligence of a less frequent publication, they do not supersede its utility. Both may harmoniously labor in the same field. A Magazine, besides furnishing varied original communications, will comprise condensed records of numerous events, which would otherwise be lost, or be scattered in publications not easily susceptible of preservation.

The Baptist Board of Foreign Missions require an official organ of communication to the churches, and to the public; and for this purpose the American Baptist Magazine has been placed under their direction. A portion of it, entitled the *Missionary Register*, comprising, generally, from eight to twelve pages, will be appropriated to this object; in which will also be comprised concise statements of the progress of missions generally, and a summary of religious intelligence. Accounts of revivals of religion, ordinations, the organization of churches, the opening of meeting-houses, and whatever relates to the advancement of the Redeemer's kingdom, are particularly solicited from correspondents in the different States, that the work may be rendered a welcome visitant in every domestic circle.

E. LINCOLN.

Boston, Jan. 1, 1829.

THE
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No. I.

COMMUNICATIONS.

CHARACTER AND LAST DAYS OF DEACON JONATHAN MERRIAM.

THE subject of this memoir was born at Concord, Mass. July 6, 1764; and, when young, removed with his parents to Ashburnham, in the same State, where, at the age of eighteen, he indulged a hope in the Saviour, and gave evidence of having become a subject of renewing grace. Having carefully searched the Scriptures, which were his only guide, he was constrained to abandon the sentiments in which he had been educated, and was subsequently baptized, and united with a small Baptist church in that town.

Here, in 1788, he was married to Miss Sarah Conant, by whom he had nine children, seven of whom, with their mother, survive, and mourn their irreparable loss. In 1795, he removed to Brandon, Vt. and united with the Baptist church in that town. In a few years, this church unanimously elected him to the office of a Deacon. After long deliberation, and much prayer for wisdom and grace to perform the duties it involved, he accepted the appointment with diffidence, and was ordained in July, 1806. From that period, he devoted himself to the duties of his office, and continued to discharge them with fidelity and success till the end of his life. His piety was of an even tenor, and his views of doctrine as well as of practical religion, were drawn from the Bible: hence if in the one he was firm and unyielding, in the other he was unremitting. In the church he was always at his post, and united the affection of a brother with the care and tenderness of a father. His heart was wedded to the cause of Christ, and warmly engaged in the benevolent exertions for the promotion of piety. His health was remarkably good, and almost uninterrupted; and his life, employed "in humble usefulness," was marked by no very extraordinary incidents.

After a day of toil and fatigue, he was taken ill on the evening of March 6, 1826. In the first stages of his disease, his case was not considered desperate, but his transporting views of divine things convinced *him*, that his departure was at hand. After a few days he said to his wife, "We have had much sickness

and several deaths in this room, and now *I* am here, and expect never to leave it until I am carried to my grave. I have no desire to recover, yet I feel willing God should do with me as he sees best. As for you, my dear wife, God will take care of you and of all our children. I have often given them to God, and I now do it again. We shall be separated but a short time. You will soon, *soon* follow me where parting scenes will never come."

He then complained of restlessness, but remarked with a countenance indicating the serenity of his soul, "Last night I was perfectly easy, and might have slept, had it not been for the transporting exercises of my mind. The discoveries I had of the blessed Saviour, of his atoning sacrifice, and the great *plan of salvation*, are beyond description. No mortal tongue can describe its excellency, its fulness, or its glory. The Scriptures never appeared so clear, and so beautiful before. Promises suited to my case were applied in such profusion and with such a preciousness to my soul, as filled me with raptures; and I should have burst forth in singing the numerous hymns, expressive of my feelings, which were constantly coming into my mind, had it not been for disturbing the family. It is about forty years since I have known the way of life and salvation through Jesus Christ, and I have witnessed a great many revivals, and have enjoyed much happiness in them; but never in the same measure as at the present. My tongue is too feeble to describe the comforts and blessings I experience."

The substance of these exercises he related to several individuals. After this conversation, he appeared very much exhausted, and was desired, if possible to take a little rest. He complied, and seemed to sleep quietly for some time. When he awoke, he expressed a strong desire to see some near relatives, saying, "I want to tell them what I *now* feel, and to see them arise, and let their light shine; it is high time they were awake." A desire for the salvation of his neighbors made him anxious to see them once more and converse with them. When they were come, he took them affectionately by the hand, and, recommending the religion of Jesus, assured them that nothing but the blood of Christ could give them peace in a dying hour; he told them of the wonders of redeeming love, the happy experience of it in his own heart, and, in view of the eternal world and the judgment-seat, gave them his dying charge. While he had sufficient strength, he conversed in this manner with every one who came in, and generally concluded by saying, "*I have done.*"

A few days passed thus; and, while the mortal tenement was daily sinking under the pressure of disease, he seemed to look beyond this vale of tears, and with inexpressible delight would often sing,

"How long, dear Saviour, O how long,
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

It was his request that the family devotions should be conducted in his room; and on the morning of the Sabbath, a week before

his death, the hymn beginning, "My God, the spring of all my joys," was read, in which he joined and sung distinctly.

Ardently desirous to console his afflicted family and relatives, he dictated farewell addresses which he desired should be read to them when he was gone; and another to the church, directing it to be read at his funeral. To his brother and sister, who visited him, he said, "I am going to leave you; my Saviour calls, and I am going home. Live near to God, and you will enjoy his presence." He afterwards spoke of his happy frame of mind, and then sung,

"The voice of my beloved sounds
Over the rocks and rising grounds;
O'er hills of guilt, and seas of grief,
He leaps, he flies to my relief."

After a minister had visited him and prayed, he remarked, "My brethren and ministers have wrong views of my case; they do not enter into the feelings of my heart. They pray that God would lift on me the light of his countenance, and grant me the consolations of his Holy Spirit. These I *do* have in profusion; 'my cup runneth over;' I want them to render thanksgiving and praise to his great and holy name, for his unspeakable love and grace to such a poor sinner as I am, and to pray only for the *continuance* of these blessings." He appeared very much exhausted, and fell into a slumber. On awaking, he looked earnestly round on those in the room, and said, "I am *here yet*; I thought I had passed the river, and was on the other side with my blessed Jesus," and immediately sung,

"The opening heavens around me shine,
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am his.
"See the kind angels at the gates,
Inviting us to come,
There Jesus, the forerunner, waits,
To welcome travellers home."

At another time he exclaimed, "O how sweet is the love of my blessed Saviour," and sung,

"Let worms devour my wasting flesh,
And crumble all my bones to dust;
My God will raise my frame anew,
At the revival of the just.
"Break, sacred morning, through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come!
Thy lingering wheels, how long they stay."

One of his sons arrived during his illness, to whom he expressed much satisfaction and confidence in God; and in answer to an inquiry concerning his situation, he replied, "I am just on the shores of time; I 'linger, shivering, on the brink;' but I cannot say, I 'fear to launch away.' I have *no fear*. Death has no terrors for me. My great Captain is with me, and I know he will carry me

through. I have had such manifestations as I never thought of before ; such glorious views of the great plan of redemption, of the preciousness of the Saviour, and of the rich, free, and abounding grace of God as I never presumed even to ask ; and I have more comfort and happiness, in the midst of my pain and sickness, than I ever thought it possible for a christian to enjoy while in the body."

After this period he conversed with great difficulty, and consequently, much less than he had before done, yet some, every day, until the last. The following seemed favorite lines.

"How long, dear Saviour, O how long," &c.

The progress of his disease was rapid, but to him it seemed slow. At the hour of family worship he once said ; "I am not afraid to cross that narrow sea. The sting of death is destroyed ; O how sweet is the assurance, 'precious in the sight of the Lord is the death of his saints.'" One evening, he sung with others the first two verses of the evening hymn, and when they were about to proceed and sing, "Lord, keep us safe this night," &c. he said, stop, stop ; and immediately sung his favorite lines. Perceiving that conversation exhausted him, his wife requested him to refrain from it, and be satisfied with only giving his hand to those who visited him. He replied, "O my dear, would you have me make the very stones cry out ? I have but little strength left, and I want to spend it all to the glory of God, and do something yet for my Master. I should be glad to do more good in dying, than I ever have by living." Yet, sensible that his strength was hourly wasting away, he evidently studied to employ it to the best advantage ; therefore he never conversed with the same persons but once, however frequently he might see them ; but whenever new visitors came, he aroused all his powers to make one last effort for their souls.

The divinity of Christ was a theme of peculiar delight ; and on it he reposed his whole hope. At one time he requested to hear the 17th chapter of John ; and when the 20th verse was read, "neither pray I for these alone but for all who shall believe on me through their word," he remarked, with an energy and a countenance indicating an emotion of soul too great for utterance, "in that petition, I am included. Jesus thought on me, poor and unworthy as I am. In this I have the richest legacy. My prayers are but poor things ; but my Saviour's will be prevalent ; 'for him the Father heareth always.'" His anticipation of the resurrection of the body, of meeting all the saints who had gone before, and of being like Christ, when he should see him as he is, filled his heart with joy.

A few days before his death, he expressed great satisfaction in seeing a friend, with some regret that he had not visited him sooner, when he was more able to converse. "But, brother A——," he said, "this is the happiest day you ever saw me have ; the highest enjoyment I ever experienced before, bears no comparison

with the present." After expressing his gratitude to God for his goodness, he remarked, "It is more than forty years since I entered the school of Christ; I have been a poor scholar, and made but little improvement, considering the advantages I have enjoyed; and I might justly have expected, that when my Master should call me home, he would send a furious messenger and take me by a rough way; but it is not so, it is not so! At parting he bade him an affectionate farewell, and waving his hand said, "The next time I shall meet you will be on the *other side*."

On Friday before he died, he manifested occasional symptoms of delirium, but not so as to render him insensible of his situation, or of what was passing around him. Saturday, he enjoyed perfect serenity of mind, and at evening, called his family around him, gave to each the parting hand, with a few words of affectionate counsel; and, with a faltering tongue, pronounced his dying benediction. After this, he was able to converse but little intelligibly, and during the night following seemed to be speaking to himself almost continually; and, from the broken accents which were distinguished, it was ascertained that he was engaged in prayer and praise to God. When the morning dawned, he said, "I have lived to see *another resurrection morning*—and I shall see *one more*, when the last trumpet shall sound, and all the sleeping dead shall awake, and the assembling world shall appear before the Lamb. I hope there will be a great convocation this day; and may the word of God, and my Saviour Jesus Christ, be preached in demonstration of the spirit, and with power."

He lingered through the day, and sweetly fell asleep in Jesus at five o'clock, P. M. Sabbath, March 26, 1826, aged 62. The funeral services were attended at the Baptist Meeting house in Brandon, on Wednesday following; at the close of which, his farewell address to the church was read, making a deep impression on all, especially on those for whom it was designed.

His Farewell Addresses.

Through the abundant mercy of God, whose promises support my soul in my present weak and languishing condition of body; though confident that my departure is at hand, I feel very happy and resigned. I bid farewell to the sun, moon and stars, believing I shall soon have no need of those lights; I am bound to the city of my God, where the Lamb is the light thereof.

I shall soon bid farewell to that sacred volume, which has been the unerring guide of my earthly pilgrimage, hoping soon to meet with its august Author. And with confidence I humbly rely on the enjoyment of the more open union prepared for all who *love* the appearing of our Lord. This sacred volume, through the guidance of the Holy Spirit, has taught me my wretchedness, and the glorious remedy. O the preciousness of Christ, who gave himself a ransom for many! Farewell, sacred book; I shall soon be with the inspired writers of thy blessed pages—with Moses, David, Elijah, and all the holy prophets and apostles—and with HIM

in whom I have believed—the LAMB, by whose blood I am cleansed, and in whose righteousness I hope to appear clothed.

Farewell, my dear companion. You have been the faithful associate of my pilgrimage, and have borne with me the toils and the afflictions of life. Our cup of domestic blessings has been full and overflowing—Our joyful feet will no more in company visit the sanctuary, nor with melting, grateful hearts, shall we unite in prayer, while we kneel in the midst of our children around the family altar. We must part; but our separation will be short. Soon we shall meet on those blessed shores, ‘where adieus and farewells are a sound unknown;’ where pain, sickness, and death can never enter. Till then, I commend you to Him who is the widow’s God, and a father to her fatherless children. Farewell—a short farewell.

Farewell, my children. I have a comfortable hope that most of you have fled to the Lamb of God, and have secured by faith, an interest in his blood. I shall never see you more with these mortal eyes. I bequeath to you a father’s blessing; and I pray God I may meet you *all* at his right hand. I commend you to him, who has been my support—the delight and joy of my heart—and to the word of his grace, which is able to make you wise unto salvation. My work is done! and I am going home—where my Saviour has prepared mansions for them that love him.

Farewell, my relatives. Your friendship and your society have ever been sweet to me; on earth it is now closing; but may it be renewed with you all at the right hand of our blessed Saviour, where there is fulness of joy forever. I commend you to God; it is safe to trust in him. O ‘trust in the Lord forever; for in the Lord Jehovah is everlasting strength.’

Address to the Church.

There is one tie more which has long bound me to earth, the dear *Church*, with which I have enjoyed so many precious seasons—so many rich blessings, the purchase of my Saviour’s blood. I have long walked with you, dear brethren, enjoying much of the unity of the Spirit in the bond of peace; and while we have been striving together for the faith of the gospel, and endeavoring to learn and do the will of our heavenly Father, he has granted us many refreshing seasons, and many a foretaste of joys to come. Clusters from the heavenly vine have cheered our hearts. But recently I have enjoyed more satisfaction, more happiness, peace and consolation, and more sweetness in the presence of my Redeemer, than I ever enjoyed before. In all my eyes have seen, and that my heart has felt in all the glorious revivals of religion I have lived to witness, I have experienced nothing like the present joy. If all my past enjoyment could be brought within the compass of one hour, I think it would not be so high and so exalted as my present happiness. I have had more enlarged and impressive views of the great gospel scheme, since my sickness, than ever I had before. I have had such manifestations and such glorious views as with a mortal tongue I can never describe. I am going, dear brethren, to join the church triumphant. We are invited to mansions of rest. I go to take my seat before you. My Saviour calls me home. O

how important to be fitted for that heavenly place. I never before saw so clearly as I now do, in the light of eternity, the importance of having the Christian spirit; and I want to commend it to you. O brethren, live as our Saviour lived, and imbibe his Spirit. This only will make you happy and useful here, and this only is the spirit of heaven. Gird on the whole armor of God, and march towards the heavenly Canaan.

I have done with all the emblems and symbols of dying love. I am going where I shall see the great Lawgiver, my dear Redeemer, as he is—where faith will be swallowed up in vision. Farewell—‘my flesh and my heart faileth; but God is the strength of my heart, and my portion forever.’ And ‘though I walk through the valley of the shadow of death, I will fear no evil; for *He* is with me; *his* rod and *his* staff, they comfort me.’ ‘How amiable are thy tabernacles, O Lord of hosts.’

‘But there’s a nobler house above.’

For this ‘my soul longeth, yea, even fainteth;’ ‘when shall I come and appear before God?’ This, in all probability, is my last Sabbath below; but there is an eternal Sabbath before me.

‘Thine earthly Sabbaths, Lord, I love,
But there’s a nobler rest above.’

I shall see one more resurrection morning, when the last trumpet shall sound, and this corruptible shall put on incorruption, this mortal, immortality, and death shall be swallowed up in victory.

REMARKS ON THE DOINGS OF THE BAPTIST CONVENTION, FOR MASSACHUSETTS, HELD IN WORCESTER, THE LAST WEEK IN OCTOBER.

FROM the details which have formerly been given of the operations of this recent institution, I was led to infer more, perhaps, than was true on the unfavorable side; but at the session now under consideration, I was pleased to witness a delegation from nearly all the Associations in the State, comprising a number of their leading and active men; and I was also highly gratified to observe the kind and harmonious disposition which pervaded the delegation, and the benevolent and enterprising spirit which they so clearly exhibited.

Among their judicious resolutions was one to the following effect, viz. “That they would continue to push on their inquiries until they ascertained the number and circumstances of all the destitute and feeble churches of their denomination in the commonwealth, and as soon and far as possible, procure them the aid which they need to maintain the stated ministrations of the word and ordinances among them.”

While ruminating upon this measure, so wide in its scope, and so merciful in its designs, I was led to the following train of reflections.

1. This mode of doing missionary business of a domestic nature, is suitable and proper in itself considered; and, although at first sight, it may seem to savor of bigotry and religious monopoly, yet, upon a nearer inspection, all ideas of this kind disappear. All denominations have a right to pursue the same course, and would, no doubt, find it much for their interest to do it, and then the whole community would be looked after and supplied.

2. If every State had its Convention, which would enter upon similar measures with a determination worthy of the object to be obtained, what a pleasing prospect would be exhibited before us, and how soon should we be able to speak with certainty of the actual state of our denomination throughout our country.

3. By this method of applying missionary aid, many of the evils of the old mode are avoided, and a number of important advantages are secured. Formerly ministers were drawn from their stated rounds of pastoral labors, for missionary employments, leaving, for a time at least, a melancholy waste behind, and for the most part, all if not more than all the benefits of their itinerant excursions were lost by their absence from their destitute flocks at home. But the scantiness of their support, and the certainty of some additional aid for their missionary services, led them almost from necessity to accept of appointments of this kind. I would not altogether proscribe the itinerant system, for it is evident that, under certain circumstances, it is the best which can be adopted; but in an old, settled country, where a regular train of operations is adopted by all other communities, for the reasons already stated, the policy we are recommending has decidedly the preference. Again, judicious and timely appropriations to feeble churches towards the support of their ministers, serve to relieve them from the necessity of those secular avocations which have hung as the heaviest weight upon the Baptist ministry in this country. And, finally, this fraternal and extensive inquiry as to the temporal wants and capacities of both the ministers and churches, will have a natural tendency to detect that spirit of indolence, parsimony, and inattention, which, from age to age, like an accursed, blasting inheritance, has been entailed upon by far too many of our churches. I would not carry the matter so far as to infringe upon the liberty of churches or individuals; and indeed, with our peculiar ecclesiastical government, but little danger on this head is to be apprehended. But it is certainly time that the friends of domestic missions should know when they are performing acts of real christian charity by their pecuniary appropriations, and when they are only perpetuating the evils they would remedy by sending missionary aid to those whose destitution arises from that criminal indifference, and that withering covetousness of which we have already complained.

4. The measures pursued by this convention will be likely to call into actual service a considerable number of ministers, who, for the want of sufficient encouragement, have devoted their main attention to worldly pursuits, and have, of course, made the business of preaching altogether a secondary concern. The public statements, if I mistake not, report ten or twelve hundred churches

of our denomination as destitute of pastors. This account may be literally true; and yet, to my certain knowledge, many of these churches thus reported, have ministers within their bounds capable of assuming the pastoral functions, if a little friendly aid of the nature of that we are now recommending were interposed on their behalf. So far as agencies for this object have been undertaken, their effects have proved salutary and helpful, and the list of destitute churches is rapidly diminishing. Striking proof of this position is afforded in the late movements of our denomination in the neighboring State of Connecticut.

How pleasing would be the sight, could we witness the whole range of our churches in one unbroken continuity throughout this extensive country, supplied with stated, active pastors, whose every power of body and mind was devoted to the welfare of their churches, and the advancement of the Redeemer's cause. To this most desirable end we ought to aspire; and I am fully persuaded that our duty and our interest consist more in nursing up and providing for the churches already established, than in hurrying forward a multitude of feeble, pastorless, houseless communities, which swell indeed our numerical lists, but certainly do not add to our comfort or reputation.

And here I would observe, that when I see houses of worship, which have been built, for the most part, by the aid of public charity, standing desolate and forsaken, or falling into the hands of others, I am more and more convinced of the badness of that policy with reference to this matter, which too many of our people have too long pursued. I cannot consider it much gain to the cause of religion, or to the denomination implicated in the measure, to have a church without a pastor, or a house of worship without a stated preacher. There may be exceptions to this rule of judging, but in most cases I am satisfied that it will be found to be correct.

VIATOR.

EDITORIAL REMARKS.

WITH the writer of the preceding article we very heartily concur in most of the sentiments which he has expressed. They are sentiments which we hope our brethren generally, and those especially who conduct our domestic missionary operations, will not only admit, but act upon with all possible vigor and promptitude. Let the feeble churches be encouraged; and let the lukewarm and *covetous* be admonished. Alas! here is treachery in the very camp of the Lord. Here is a grievous wounding of him in the house of his friends—if friends they are! Let such churches as are willing to do according to their ability, be helped according to their need. And let those ministers of the word who are now obliged to consume their time and strength in secular employments, be enabled to give themselves *wholly to the work* of the ministry. What an immense accession would there then be to the amount of ministerial labor actually performed, and brought to bear upon the vital interests of the churches, and the welfare of perishing souls.

Every thing should be done that can be done to multiply the talents, and increase the usefulness of the ministers who are already in the field. Still there would be many destitute churches. How shall they be supplied? We must *pray the Lord of the harvest, that he would send forth laborers.* And we must do what we can to multiply the talents and increase the usefulness of those who give evidence of its being their duty to become preachers of the gospel. Especially must we be solicitous that every minister and every candidate for the ministry be *a good man, and full of the Holy Ghost, and of faith.* Still there would be many destitute churches; and still it might be asked, How shall they be supplied? It must be answered as before: We must, more fervently than ever, *pray the Lord of the harvest that he would send forth laborers;* and we must *act consistently with our prayers.*

In the mean time, even the feeblest churches can do much, and ought to do much, though destitute of a Pastor and of a meeting-house. They can have preaching a part of the time. They can have useful (though perhaps *comparatively* private) meetings for prayer, and praise, and occasional exhortation, with the reading of the Scriptures, and some interesting and edifying discourse. They can help one another to exhibit a holy and winning example. Few and feeble as they may be, let them not be discouraged. If they love the truth as it is in Jesus, and the souls of men as they ought, they will not long be destitute of preaching. They will soon find the means of erecting a meeting-house, (and of paying for it,) that shall, in neatness and comfort, bear some proportion to the neatness and comfort of their own dwellings. In doing this, *they that wait upon the Lord shall renew their strength.* They will find themselves nearer or better able than before to support a Pastor; and one perhaps of their own number will be raised up to bear to them that endearing relation; or one will be procured from abroad. Our own recollection supplies us with many cheering instances of this kind. Indeed, most of our churches that are now large and flourishing, have arisen thus from small beginnings, which, it is probable, "did not add to our comfort or reputation." But our correspondent, we presume, would be as unwilling as ourselves, to *despise the day of small things.*

Doubtless, new churches have sometimes been constituted, when it would have been better for the members to have continued members of some church already organized, or to have been considered as a branch, rather than to have been recognized as a distinct church. But then, to have a band of devoted, consistent Christians in circumstances in which they will be likely to feel the necessity of exerting themselves to the utmost for the common cause, will, it may be hoped, in most cases, be highly beneficial. To have a church, seems to us a very natural and direct way to have a pastor and a place of worship. Besides, a church is a kind of nursery, not only for private Christians, but also for ministers. Where brethren can enjoy church privileges, as they can in most of our populous towns, with some existing church of the same faith and order, it will generally be expedient to build a house first, and then

be constituted into a distinct body. But circumstances are so various that, manifestly, no invariable rule can be given. It is certain, however, that no church which neglects its duty in regard to providing suitably for the maintenance of public worship, and preaching, and other pastoral services, can expect to prosper.

FAMILY LIBRARY.

Messrs. Editors,

BEING frequently asked for advice in the purchase of religious books, I have made out the following very brief list for insertion in your Magazine. It will, I trust, prove a convenience to many young heads of families who would be glad of a little direction in so important a measure as that of providing suitable reading for their households.

I am an ardent advocate of parochial and Sabbath School Libraries, but neither can access to such do away the necessity of owning valuable books, nor the owning of a good collection by many families in a congregation, obviate the necessity of such Libraries. Many persons would do well to give their old books, of which the family are tired, to the Church or Sabbath School Library, and purchase new ones. We ought to consider every book we possess as a talent from God, and lend it whenever we can. True it will get worn out in time, but how can money be made to do more good?

Much pains has been taken to make this list *short*, and yet to name in it the *best* of the religious books, which can commonly be had in the bookstores.

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| Buck's Theological Dictionary. | Flavel on Keeping the Heart. |
| Brown's Dictionary of the Bible. | Flavel's Touchstone of Sincerity. |
| Butterworth's Concordance. | Scott's Force of Truth. |
| Franck's Guide to the Study of the Scriptures. | Doddridge's Life of Col. Gardiner. |
| Hints for the Improvement of Early Education and Nursery Discipline. | Memoirs of Miss Anthony. |
| Evans' Christian Temper. | Hall's Help to Zion's Travellers. |
| Baxter's Saints' Rest. | Memoirs of Halyburton. |
| Doddridge's Rise and Progress. | Life of Brainerd. |
| Jay's Lectures. | The Christian Father's Present to his Children. |
| Bunyan's Pilgrim's Progress. | Life of Henry Martyn. |
| Watts on the Improvement of the Mind. | Cox's Female Scripture Biography. |
| Baldwin on Baptism. | Seougal's Life of God in the Soul. |
| Chapin's Letters to the Christian Public. | Mede's Almost Christian. |
| Booth's Apology for the Baptists. | Fuller's Backslider. |
| Fuller's Memoirs of Pearce. | Cecil's Remains. |
| Henry's Communicant's Companion. | Buck on Religious Experience. |
| Mason on Self Knowledge. | Benedict's History of all Religions. |
| Mather's Essays to do Good. | Keach's Travels of True Godliness. |
| | Memoir of Mrs. Judson. |
| | Thomas à Kempis' Imitation of Chr |

REVIEWS.

Intellectual and Moral Culture. A Discourse, delivered at his Inauguration as President of Transylvania University, October 13, 1828. By ALVA WOODS, D. D. 8vo. pp. 20. Published at the request of the Trustees: Lexington, Ky.

CIRCUMSTANCES sometimes render it expedient, and sometimes inexpedient, that an Inaugural Discourse be delivered when a President or a Professor enters upon the duties of his office. Accordingly, the usage in this land of freedom is various; and it is generally left, in each case, to the good sense of the persons concerned to determine which may be the preferable manner. That President Woods and the friends of Transylvania University have done wisely in letting his inauguration call forth and present to the West and to the world the Discourse before us, we cannot doubt. It is a Discourse well adapted to the occasion; and, wherever it is read, it can hardly fail of having a salutary influence. It commences thus:

'My respected audience,—The subject which I have selected for the present occasion, is, Intellectual and Moral Culture.

'The infant enters on life in profound ignorance of his powers and destinies, and of the whole material universe. He endeavors alike to grasp the near flame which would consume him, and the distant orb which circles its way in yonder heavens. He is not more dependant on others for the aliment which is to nourish his body, than for the instruction which is to give growth and maturity to his mind. It is an ordinance of Heaven, confirmed by every injunction to an ancient patriarch to teach his children and his children's children, and by the command of Him who said, Go, teach all nations, that man is to be the instructor of his fellow-man. Where this high ordinance is contravened, where no lights of knowledge are furnished, man can never rise above a mere animal existence. He may have the elements of mind; but they must remain without form and void, and shrouded in darkness deep and impenetrable as that which brooded over chaos before the first creation of light. In him may exist the germ of an intellect, which under genial influences would spread its opening beauties to the gaze of an admiring world. In him may sleep the strength and acumen of a Newton, or the wisdom and valor and patriotism of a Washington; but who shall wake his dormant energies, and point the way to glory and immortality?

'The important bearings, on the higher destinies of man, of knowledge and of christian virtue, have been greatly overlooked. It appears not to have been well understood, that without knowledge there can be no useful exercise of virtue; and that without virtue knowledge cannot reach its highest elevations or accomplish its highest purposes. A consideration of some of the effects of knowledge and of christian virtue on our individual, social, political, and moral interests, may, at this time, well deserve attention.

'Let me put it to the sober judgment of any man, for what inducements he would consent never to have any addition made, directly or indirectly to his stock of intellectual treasures? Yea, were it possible, let him take a retrograde course; let him annihilate one by one those treasures, and extinguish all the lamps of knowledge and wisdom and experience, which have been successively lighted up in his mind, and what would he give for his existence?"

After some illustrations of the benefits of intellectual culture, the author proceeds:

'Man's connexion with those around him lays the foundation for a large portion of his present duties.

'Is he a parent? The education of his children, however young, is already commenced. Even before they acquire their vernacular tongue, they are forming the dispositions and habits, which will give complexion to their manhood and their old age. They are taking lessons of every body and of every thing around them. To their parents, especially, they look up for guidance and teaching. Can an ignorant parent open, by the wisest and gentlest means, these budding faculties, and fashion with plastic hand these forming manners? Can he whose own powers have never been developed, be qualified to develop and mature the powers of others? Can he who has never governed his own spirit, nor chastened his own fancy, nor bridled his own desires, give lessons of moderation, of prudence, and of judgment?

'Is he an avowed teacher of youth? He has taken upon him duties of high and solemn import. He has undertaken to mould the character of the next generation. He aims at nothing less than to form the parents, the citizens, the teachers, the philosophers, the patriots, and the christians of the coming age. To this formation of character, every teacher, from the nursery to the hall of science, contributes a portion of influence.

'From the salutary changes introduced within a few years, in the modes of teaching, and the experiments now making with a view to other changes, it is evident the whole science of education is yet in its infancy. In literature, as in religion, veneration for the mere office of teachers is gone, and in its place is come up a demand for talents, and zeal, and usefulness. Neither youth nor men are any longer to be governed by the mere dint of authority. Public opinion is the lever which moves the world; and governments, whether of schools, or colleges, or states, must yield to its irresistible power.

'The general inquiry now is, how can education be made to subserve most effectually our great social, political, and moral interests? What are the best means for training the mind, and forming the manners? What are the best schools, not merely for acquiring knowledge, but for increasing mental power, and obtaining mental discipline? for teaching youth to think, and to reason, and to act? What, in short, is the education which ought to be given to American citizens, and American christians in the enlightened nineteenth century? On this point the sentiment is becoming general, that sound learning has not received that individual and that legislative patronage which its connexion with the vital interests of our country demands:—and, especially, that adequate means are not provided for training men to the important art of teaching. In those arts which contribute to the bodily comfort and fashionable appearance of our children, we seek to employ the skillful; and shall we give their minds in charge to ignorance and to pedantry? Shall the destinies of our posterity and of our country be confided to superficial thinkers, to half educated scholars, to unenlightened and unprincipled pretenders? Genius of Republicanism, forbid it! Spirit of Christianity, avert it!' pp. 7, 8.

The following paragraphs, we are confident, will be read with deep interest by all who are, in the least, acquainted with the circumstances of the University at Lexington, and who, with christian, fraternal feeling, look towards the valley of the Mississippi, or contemplate the prospects of our common country.

'Is he devoted to theology? The day is gone by in which the priesthood can be valued for its ignorance. I would be the last to substitute learning for piety. Educating men for the ministry, irrespective of their religious qualifications, will inevitably destroy the soul and vitality of every church which admits the practice. But it is a supposition too absurd to need refutation, that the ignorant are the best qualified to interpret the most ancient writings in existence;—writings composed by various authors during the long interval of nearly two thousand years, relating to a structure of society, to usages, and to natural scenery, unknown with us, and filled with the loftiest breathings of poetry, and with the holiest fervors of prophecy.

'For the success with which learning has been employed in favor of religion, I might refer to the early apologists of christianity, who exposed the gross deformities of polytheism; to the reformation of the sixteenth century, which followed in quick succession the revival of letters; and to the impugn-ers of modern infidelity, who have triumphantly opposed argument to argument,

and learning to learning. Had not the sacred oracles, by means of the press, been sent through the various dialects of Europe, the reformation had not been effected. Had not learned defenders of the christian faith been raised up in later times, the enemies of the cross would have succeeded in their attempt to associate, in the public mind, learning with infidelity, and weakness with piety.

‘It may be said, that the primitive teachers of christianity were generally unlettered men. But the miraculous propagation of the gospel, at first, by means apparently inadequate, was designed for the confirmation of our faith, and not for the regulation of our practice in circumstances widely different. . . . Still it should not be forgotten, that our Lord saw fit to employ the cultivated talents of a Paul, to prove to the Jews out of their own Scriptures, that Jesus was the Christ, to persuade the learned polytheist on Mars’ Hill to turn from dumb idols to the worship of the true God, and to indite epistles of instruction, admonition, and consolation to the churches. If learning was of use in the day of miracles, and in an unenlightened age, [compared with our own,] can any one deny its utility when the gift of tongues, and the gift of healing have been withdrawn, and when the great mass of society are informed and educated?’ pp. 9—11.

‘Let it not be inferred from what has been said, that I would prefer talents to virtue, or greatness to goodness. Great talents are valuable, only as they are rendered subservient to purposes of benevolence. Under an obliquity of moral principles, brighter reason prompts to bolder crimes, and an increase of intellectual capability, is an increase of the power of mischief. Invest a malevolent being with infinite wisdom and unlimited power, and you make him the terror and scourge of the universe. All intellectual culture is to be regarded simply as means to an end;—as power to do good, or to do evil. It is the province of a refined moral sensibility to put an accurate value on the different kinds of knowledge, and to pursue each in proportion to its worth. It is only in a healthful state of the moral faculty that we make the distinction between justice and success, between the love of excellence and the love of excellence.’

‘While we are disposed to allow, to their full extent, the pleasures of literary pursuit, and the important advantages of intellectual illumination, it must be confessed that man has wants which nothing can supply, and woes which nothing can relieve, but the sanative influence of religion. What can moderate anger, resentment, malice, or revenge, like the thought that we may ask God to forgive our trespasses only as we forgive the trespasses of others? What can quiet murmurings at our lot, like that deep sense of moral demerit which the gospel presses on the conscience? What can cool the burnings of envy, or allay the passion of renown, like a remembrance of the transitory nature of human glory? What can produce resignation to the loss of friends, like a confident hope of meeting them soon in a brighter world? What can prompt to deeds of benevolence, like the example of Him, who, though he was rich, for our sakes became poor? Is there any thing which can give steadiness to purpose, or stability to character, like an unwavering regard to the will of God? Considerations of mere worldly policy, or interest, furnish no steady magnetic influence to give one uniform direction to all the plans and actions of life. Patriotism may fire the spirit with valor to sustain the onset of an invading foe, and bare the breast to the rushing tide of war:—but who can meet with unruffled temper the thousand petty ills that life is heir to, like him whose aim is heaven? What sublimity like moral sublimity, whether we regard the grandeur or the permanency of its effects? What more sublime than the triumphs of a dying christian, when in the midst of its decaying and crumbling habitation the spirit plumes itself for its lofty flight, and departs in the buoyancy of hope, for the regions of eternal day? But these are not fruits of earthly growth. They are the gifts of christianity.’

‘But it is on man in his social capacities and political relations that moral principle is destined to exert its most important influence. It is in society that man has power. It is in society that virtue develops its benevolent tendencies, and that vice scatters fire-brands, arrows, and death. Has the example of vice wrought powerfully, so has that of virtue. Have many been beguiled to their destruction by the enticings of the sinful, multitudes have been allured by the persuasions of the good to fairer worlds on high.’

‘None will deny that a reputation for integrity and uprightness is of the last importance to a public man. But how can he get that reputation so surely as by being upright and honest? Politicians will sooner or later learn, that there

is no such thing as political integrity in contradistinction to moral integrity;— that nothing which is morally wrong can be politically right. Intrigue and crooked policy may sometimes secure present success and temporary elevation. But this success is transient as the flight of the meteor, which calls our attention only to witness its fall. Character will find its level. Virtue will be honored with reputation and esteem; and the dereliction of principle will be visited with shame and contempt. The crafty and over-reaching statesman will inevitably lose that very fame for which he treads many a devious path; and instead of securing permanent applause, will consign his name to ignominy and execration. It matters not to what lofty and undisputed ascendancy he may rise, or within what ramparts of power he may intrench himself; the days of his reputation are numbered; the prophecy of his overthrow is delivered.

‘Nor is moral principle less indispensable to national than to individual prosperity. National virtues secure with unerring certainty true national glory; and national vices are followed by a train of national calamities. But in the absence of moral principle, what safeguard is there for the rectitude of fair and just dealing between man and man, and between nation and nation? What is there to prevent the eternal principles of right and the plain virtues of honesty and integrity from being sacrificed at the shrine of a time-serving expediency? What is there to curb the impetuosity of passion, or the cravings of cupidity? If Philip of Macedon deemed no city impregnable into which he could introduce an ass laden with gold, must not a political community look for safety to the conservative influence of a lofty and uncompromising morality? General knowledge among our citizens is essential to the perpetuity of our free and happy republic. But something more is necessary. An individual may know his own interests, and yet miserably sacrifice them at the bidding of some licentious passion. A man in public life may know the best interests of his country, and yet treacherously betray them. To knowledge there must be added virtue.

‘No political of literary Institution which discards the influence of moral and religious principle, can expect the blessing of Almighty God. Gentlemen, I would not hope for the prosperity of this University, for whose welfare I come to toil, unless it be reared on the broad and deep basis of christian principle. While, therefore, the teachers of this literary Institution inflexibly refuse to descend into the arena of political strife, or of theological controversy, let them make it their first and last aim to serve their country and their God. Let them lead their pupils not only to the waters of Castalia, the resort of the Muses, but also to “Siloa’s brook that flowed fast by this oracle of God.”

‘And if the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children and our children’s children, it must be by the agency of principles which bring the retributions of a future world to bear upon the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved; not by an unholy alliance of Church and State, but by the bland and reforming influence of this religion on the manners and morals of the community, on the hearts and the lives of our citizens.

‘This religion, which we regard as the Palladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited like the ancient pagan religions, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and to people, to masters and to servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher and the peasant, the man of letters and the man of business, are equally called to bow to the supremacy of its authority.’ pp. 15—18.

Transylvania University is under the control of the Legislature of Kentucky. A great majority of the people, if we mistake not, are more or less closely attached to the Baptist Denomination; so that both justice and sound policy required that, other qualifications being equal, a man of this Denomination be preferred as the head of the Institution; and the more so, as the Presbyterians have a

college of their own at Danville in the same State, and the Roman Catholics, at Bardstown. The people of the West in general, and our churches in particular, have much cause to rejoice in the acquisition of such a man as President Woods, who, there is every reason to believe, will merit the confidence and support of all sects and parties, by toiling faithfully to make the University a great and common blessing. Our brethren, we trust, will be mindful of their obligations, and do their duty. We hope it will be seen, in Kentucky and elsewhere, that we can be relied upon as the firm and efficient supporters of literary institutions of every rank, from the infant school to the highest, when we are permitted to participate duly in their government and their advantages. Let us remember such institutions in our prayers, and especially those where our own brethren are called to instruct. Our children or others, on whom, under God, rests the hope of the world, are there receiving impressions for life and for eternity.

The Christian Contemplated in a Course of Lectures: By WILLIAM JAY. 8vo. pp. 382. Boston: Lincoln & Edmands, 1828.

THE author of these Lectures has long been known to the religious public as a popular preacher, and as the author of several works well adapted to do good. The general character of his former publications is conspicuous in this. No man, we think, who is a lover of goodness, can rise from the perusal of the Lectures, without an increased attachment to the gospel—without fervent gratitude for a system of religion so fitted to man's wants, whether he be regarded in his individual or his social capacity, as a resident in this world, or as a candidate for immortality, as encompassed with infirmities and sins, or as destined to a state of evergrowing excellence and happiness.

The views of religion presented in these Lectures are well proportioned. The author does not disesteem any part of the economy which God has appointed for man. In his regard for the soul, he does not overlook man's animal nature; in his concern for the claims of the Deity, as Creator, Benefactor, and Governor, he does not forget the claims which man has upon his fellow man. There is no exclusive attachment to any one part of divine revelation; when his purpose requires the mention of any doctrines, they are clearly exhibited; when precepts are required, they are enforced; if warnings are called for, or reproofs, or consolations, they are dealt out in suitable measure. Mr. Jay endeavors to form his instructions on the model of the sacred writers; hence he appears to be solicitous only in regard to the subject in hand; he does not seem to be at all fettered by the technicalities of theological language; or by an effort to maintain an exact conformity in sentiment and expression to every iota of a favorite system. Some excellent ministers seem to be perpetually

afraid of producing a suspicion, that some of their representations are inconsistent with others; and by their unseasonable restrictions and explanations, they almost entirely destroy the force of scriptural truth. As illustrations of this remark, every one can recollect the manner of various preachers in respect to the subjects of human dependance and human agency, of the certain salvation of believers, and the alarming warnings which are addressed to them. Now the sacred writers do not appear to have felt any difficulty on these subjects, and why should modern preachers? True, every preacher of the gospel ought to be able to show that these varieties of instruction are perfectly consistent with each other, or at least are not inconsistent; or if this cannot be done, he ought to be able to vindicate his manner by direct reference to scriptural use; else he will betray a lurking apprehension of inconsistency, which will palsy his best exertions. If explanations must be made, let them be made with a due regard to time, and place, and persons, and other proprieties; but never let them be so introduced as to blunt the edge of the preacher's weapon. Some hearers there are indeed, who will not be satisfied with any method on these subjects; and we fear that even some Christians are so wedded to certain phrases and ideas, and have accustomed themselves to so contracted views of certain religious subjects, as that even apostolic usage, (did they not previously know it was apostolic,) would displease them. But let the minister of Christ take heed to himself and to his doctrine; let him reprove, rebuke, and warn both saint and sinner with all fidelity and kindness; he will thus commend himself to every man's conscience, and both save himself and them that hear him.

In these remarks, we do not intend an unqualified commendation of every thing in these Lectures. As there are dangers on the right hand and on the left, and as the middle path is not entirely free from difficulties, it would indeed be strange, if there should occur nothing to which we must hesitate to subscribe.

The perusal of Mr. Jay's work, cannot fail to impress upon ministers the utility of variety and connexion in their public instructions. In common congregations, the subjects of religion are not new; scarcely any subject can be introduced which will not, in the memory of many, revive Sabbaths long since passed by, when they were addressed on the same subject. In regard to many hearers, the object of the preacher is, to confirm them in well-known and acknowledged truths; to render interesting and impressive truths which have long been familiar; and to endeavor in various ways to extend the influence of acknowledged truths into all the departments of life. A minister of a tolerably well furnished mind, may not at first feel the need of connected instruction, because his station is to him a novel one. There is a freshness in the subjects adapted to the pulpit, which renders them interesting to himself; and each man's peculiar manner of arranging and expressing his thoughts, will render him for some time interesting to his people. But by and by, the charm of novelty will cease. When

subjects of deepest interest to the preacher have been presented again and again, there is danger of their becoming trite, and of his fearing that his people regard them as trite, at least in his manner of presenting them. The preacher fails to produce in every mind the same feeling of interest which he has himself had; and thus he becomes discouraged; and discouragement has an unhappy influence upon his powers. After a few years of pastoral labor, if he has studied and preached without regard to connexion, he may find in himself a feeling of exhaustion; he must not be surprised if some of his hearers complain, that his productions are dry. The influence of a minister's studying and preaching at random is alike injurious to himself and to his people. It is very seriously to be apprehended that such a habit will issue either in not studying at all, or in *running over* so many books, (for there will not be investigation of any *subject*,) as will prevent him from establishing any well formed conclusions, and will render his mind rather a resemblance to chaos, than a well arranged storehouse of valuable materials. On the contrary, should a minister deliver to his people a judicious series of sermons on the doctrines of the Bible, on the duties pertaining to the various relations of life, on the parables, on the biographical accounts in Scripture; should he distinctly set before them the Saviour in various attitudes; should he unfold the principles which actuated the first disciples in the actions ascribed to them; should he give connected instruction on the promises and on the threatenings of the Bible, and on numerous other extensive topics that might easily be named; who does not see that his own intellectual resources would become vastly improved, that he would continually engage in his labors with the freshness of new delight, and that an incalculable amount of intellectual and moral improvement would be imparted to those whose privilege it might be to enjoy his ministrations? True, such a course would require much thought and investigation; and would leave but little time for light and careless reading. But for what is a man called into the ministry? For what are the spiritual destinies of immortal beings intrusted to him? If any man's heart fail him in view of mental labor, let him not burden any church with the expense of helping him to eat, and drink, and make a respectable appearance; let him beware lest he incur the dreadful reproach, "thou wicked and slothful servant!" The ministry is not a barren profession, unless a man chooses to make it so. The subjects which it presents for instruction and moral advancement, are so various and extensive, that the longest life cannot exhaust them.

The method of studying and preaching, now recommended, may appear at first sight to be severe; but after a short trial it would become easy, for it would be highly interesting; and it would, in its prosecution, present many new views which would incidentally furnish matter for other discourses, not immediately connected with the series; besides its influence in strengthening all the powers of the mind, and continually exercising the invention.

The work before us, is a Course of Lectures, in which THE CHRISTIAN is contemplated in twelve different respects: in Christ—in the Closet—in the Family—in the Church—in the World—in Prosperity—in Adversity—in his Spiritual Sorrows—in his Spiritual Joys—in Death—in the Grave—in Heaven. The Preface abounds with valuable instruction; and is well worthy of repeated perusal. In this the author adverts to that state of feeling which may induce some professors of religion to censure the work as not being sufficiently copious on topics of doctrine; or as seeming in their apprehension to impose upon the necks of Christians an oppressive yoke of practical obedience. He clearly shows, that while the New Testament discloses a system of divine grace, it also discloses a system of human duty. The man who separates these two, puts asunder what God has joined together. Privilege and duty are inseparably connected. Nor should Christians be left destitute of positive instructions respecting matters of duty, on the assumption that "the grace of God will teach people all this." Mr. Jay well remarks, "the sacred writers never left these things to be taught by the grace of God, without instruction." "The grace of God will incline and enable us to do all this; but it is the Bible that teaches."

In this part of the volume, the author also exhibits a few rules which he thinks should regulate the style of pulpit performances. Utility should be the preacher's grand object. He ought not to be intimidated and checked by fearing to impair the dignity of the pulpit; he ought not to be so solicitous for niceness of composition and address, as to prevent the love of Christ, and of souls from bearing him away, and *losing* himself in the effort to save souls, and to hide a multitude of sins. "An officer in the midst of action, will be all occupied in urging and completing the conflict—What should we think of him if he turned aside after a butterfly, or showed himself at liberty to mind and adjust his ring, or his dress?" The truth is, those individuals in a congregation who are able to appreciate good writing or speaking, if they possess the benevolence and the judgment which would render their favorable regard worth the seeking, are the very last who would consent that the instruction and salvation of the people, should thus be sacrificed at the shrine of vanity. Genuine feeling and ardor are great excellencies, and produce deep impressions; they throw petty failures into the shade. The preacher needs not be coarse; he should endeavor to be correct and methodical; but let him not "sacrifice impression to correctness," and "effect to nicety of endeavor."

The subjects of religion need to be made plain. The preacher is appointed to *teach*. He best endeavors to accomplish the design of the ministry, who, without coarseness of expression or illustration, makes his thoughts level to common understandings. Young preachers sometimes appear to think, that their abilities will not be perceived, unless they exhibit something unusual and almost unintelligible. But never should it be forgotten, that the years which ought to be devoted to education, will have been quite misapplied, unless they result in making the individual more in-

telligible and instructive. Natural and acquired talents are not intended "to unfit a man for any part of his office; but to qualify and aid him the better to perform it." The judgment of the most approved critics on this subject, particularly when applied to the business of the pulpit, must commend itself to our regard: "clearness of expression and simplicity of thought are the first marks of elegance."

Preaching should not be a series of logical definitions. In the Bible, "all is life and motion." Such should be the case in pulpit performances. A sermon may define, and discuss, and argue; but whatever it does, should be done with vivacity; for the preacher has to deal with beings, to whom pertain imagination and passions, as well as intellect.

Several other topics are alluded to in the Preface; and the author's free use of Scripture language and of poetry is vindicated. But we have not space for mentioning all that is excellent even in this introductory part. We will just say, that the principles exhibited are well adapted to this stirring age, and that Mr. Jay's work is a happy exemplification of his principles.

It is not our purpose to enter upon a minute detail of each Lecture. We shall do little else besides expressing the impression made upon our minds by the perusal of the work.

There is displayed in these Lectures a very extensive knowledge of human character. The author is a man of accurate observation. He has not mingled with his fellow-men without becoming acquainted with their qualities, both good and bad; without knowing their necessities, and the suitable manner of relieving them. He views men as they actually are, and adapts his instructions to their case. As an illustration of our remark, we refer to the following extract.

"Some seem afraid to administer the consolations of the glorious gospel fully, as if they would have, if not a licentious, yet a paralyzing effect on the receiver. But these timid dispensers of divine truth, though they may be well-meaning, are not well informed. They are ignorant of the very principles of our nature; and know very little of the comforts of the Holy Ghost—or they would know that these comforts are not opiates, but cordials—that while they refresh, they also animate. If there must be any thing of an extreme (for which, however, we do not plead,) the leaning had better to be on the side of privilege than legality, even with regard to practical religion. Such a man grateful for his indulgences, at the feet of his *Benefactor*, as well as *Lord*, will feel himself much more disposed and bound to dedicate himself to his service; and his language must be, "What shall I render unto the Lord for all his benefits towards me?"

"Let us view the Christian in his *perils*. He is perpetually surrounded with temptations in the world. These flatter him, and would entice him away from God. And these he is to resist, steadfast in the faith. But how is this to be done? By threatening? By constraints? These may indeed induce him actually to refuse the offers and allurements; but not in affection. The joy of the Lord is his strength; and without this, a man will only leave the world as Lot's wife left Sodom—she left it, but her heart was still in the place; and she inwardly sighed, O that I was there! O that I could return and not be destroyed! Thus there are some who forsake the world, as far as they are impelled by the fear of hell, or the dread of reproach, or shame of inconsistency; but they hate the obligation that keeps them back from their loved indulgencies; and like wasps burnt out of their nests, are angry and resentful towards all around them, for the injuries they have endured. Prohibition, so far from killing desire, has a tendency to increase it; sin takes occasion by the commandment; and that which

was ordained to be unto life, proves to be unto death. The Christian is not saved from the world by the law, but by grace. He is not driven out of it against his inclination—he leaves it voluntarily; and gives proof of it; for truly if he were mindful of the country from whence he came out, he would have opportunities to return. He has the same allurements and seductions presented to him, as others. But here is the difference: they are alive to them; but he is dead. He has found something infinitely superior; this, by refining and exalting his taste, has weaned him; and he can no longer relish the mean and ignoble provision of former days. Having found the pure spring, he no longer kneels to the filthy puddle. Having tasted the grapes of Eschol, he longs no more for the leeks, and garlic, and onions of Egypt. The palace makes him forget the dunghill.

‘This, this is the way, and the only effectual way of separating the heart from the world; it is to subdue the sense of an inferior good, by the enjoyment of a greater. Who would exchange the green pastures and still waters for barrenness and drought? Who wants lamps, or even stars, when the sun is up?’

As by the light of opening day
The stars are all concealed;
So earthly pleasures fade away
When Jesus is revealed.

‘This joy exorcises a man of carnal affection, and we are persuaded the efficacy of it is far greater to mortify us to the world, than the influence of afflictions. Losses and disappointments may surprise and confound us, and lead us to lament the uncertainty of every thing below; but they do not make us feel their unsatisfactory and polluted nature. Even under the pressure of their trials, and amidst all their complaints, you will often discern the disposition of the sufferers remaining unchanged. And if not, how soon *after* does renewed pursuit succeed deplored deceptions, and they flee to a repetition of similar experiments till all the mad career is ended! But the experience produced by the sight of the cross, and communion with God in Christ, will never allow the world to become again the Christian’s end, or portion. If by the power of delusion he be drawn astray for a moment, he will soon find that it is not with him as in months past; and he will be sure to feel the wretchedness of what he has chosen, compared with the glory of what he has left. And this feeling will serve to recal him. The apostate has no such experience as this to check and turn him. But the backslider has: and see the result—“I will go,” says the Church, “and return to my first husband, for then it was better with me than now.”’ pp. 283—285.

[To be continued.]

LITERARY INTELLIGENCE.

The Christian Spectator, “conducted by a number of” Pedobaptist “Gentlemen,” at New-Haven, Conn. will hereafter be published quarterly. “Its leading feature will be doctrinal discussion,—the inculcation of a sound theology, as it regards the friends no less than the enemies of truth,—the edification of believers as well as the convincing of errorists and gainsayers.” The price will be, as it has been, three dollars a year.

In most respects, this work has deserved well of the public, but not in respect to its boasted catholicism. It has, we believe, industriously represented “our Baptist brethren” as un-

questionably deserving a large share of censure,—as in the bondage of sectarian feeling and of ignorance,—as unwilling that others should think for themselves,—and as remarkably destitute of charity, and so envying and vexing a portion of the people of God. We complain not of the fair and Christian use of arguments. Truth fears not investigation; and charity *rejoiceth in the truth*.

Memoir of Mrs. Judson.—We have great pleasure in being able to state that Messrs. Lincoln & Edmands have in press, under the direction of the Baptist Board of Foreign Missions, a

MEMOIR OF MRS. ANN H. JUDSON, including a *History of the Burman Mission*, by James D. Knowles, Pastor of the Second Baptist Church in Boston.

The work will consist of about 350 pages, 12mo. and will be accompanied with a copperplate engraved portrait of Mrs. Judson, with a Map of the Burman Empire, and a specimen of the Burman language. The price will be *one dollar* neatly bound, and *eighty-seven cents* in boards with cloth backs.

From what we know of the subject and of the author, we anticipate a highly interesting and instructive book. We hazard nothing in predicting that whoever procures and reads it, will be amply repaid.

Essays on Baptism, by the Rev. Joseph Samuel C. F. Frey, late Agent of the American Society for meliorating the condition of the Jews, now Pastor of the Baptist Church, Newark, N. J. are in the press, and will soon be published by Lincoln & Edmands, Boston. The work will consist of about 120 pages, 12mo. and will be sold at 37 1-2 cents a copy.

The Lord's Day.—Proposals have been issued at Philadelphia for publishing by subscription an Essay on the Divine appointment of the Sabbath, and of the Lord's day. By William Balantine. It is to consist of five parts. 1. On the first institution of the Sabbath. 2. An attempt to prove that the Sabbath was kept holy from its first in-

stitution to the coming of the Messiah. 3. On the change of the Sabbath from the seventh to the first day of the week. 4. On sanctifying the Lord's day. 5. Arguments and motives for keeping the first day of the week holy.

Sermons on the xxxiii. chapter of Deuteronomy.—The publication has been begun of a series of Sermons on this chapter, by William Parkinson, A. M. Pastor of the First Baptist Church in the city of New-York. The work, consisting of twenty-six sermons, averaging, in octavo, about 24 pages, will be printed on good paper, and with a large type.

The Aged Christian's Cabinet.—Proposals have been issued for publishing, at New-York, a work with this title, containing a variety of interesting Essays, Dialogues, short Discourses, Letters, &c. adapted to the instruction, consolation, and animation of aged christians of every denomination. By John Stanford, A. M. The work is to be published in about ten numbers, and to make one volume 8vo.

Paley's Theology, with copious notes and Illustrations. Lincoln & Edmands.

Baxter's Call, to which will be added, *Now or Never*, and *Fifty Reasons* why a Sinner should turn to God without delay. Lincoln & Edmands.

Thomas à Kempis, edited by Rev. Howard Malcom. Lincoln & Edmands.

NEW PUBLICATIONS.

Letters of David and John.—These Letters, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism, with an appendix by Dr. Ryland, the whole making a pamphlet of 106 pages, have been republished at the Tract Depository, No. 118 North Fourth Street, Philadelphia; price 25 cents, single, or two dollars a dozen. The authors have agreed to give all the profits of the sale to the Baptist General Tract Society.

An Account of the High School at Rock-Spring, Illinois. By Rev. J. M. Peck, one of the Board of Overseers.

The Memory of the Just. A Discourse delivered at the First Baptist

Meeting-house in Providence, R. I. August 20, 1828, at the interment of Rev. Stephen Gano, A. M. late Pastor of the First Baptist Church in that town. By Daniel Sharp, Pastor of the Third Baptist Church, Boston.

Obligations of the Baptized; or Baptism an Emblem of the Death and Resurrection of Christ, as connected with the State and Prospects of the Believer; a Sermon delivered before the Boston Baptist Association, introductory to their Session at Cambridge, Mass. Sept. 17, A. D. 1828. By Irah Chase, Professor of Biblical Theology in the Newton Theological Institution.

MISSIONARY REGISTER,

FOR JANUARY, 1829.

BAPTIST BOARD OF FOREIGN MISSIONS.

BURMAH.

THE faith and patience of the saints are often put to severe trials, before ultimate success attends their efforts. This is calculated to lead them more particularly to notice the Divine hand, when extended for their relief. Dark clouds have long been suspended over the Mission to Burmah. Obstructions in varied forms have been presented to the Missionaries; death has diminished their ranks, and desolating wars have interrupted the efforts of survivors. But more gratifying prospects are now opening before them, and hopes of a richer harvest may be cherished. The last intelligence from the seat of the Mission exhibited them uninterruptedly pursuing their labors, instructing in schools, conversing with the natives, and preaching the Gospel. It is hoped the time is not far distant, when the powerful instrument for diffusing knowledge, the press, will be forwarded, and put in successful operation on the Mission premises. The indications of Divine Providence should be carefully noted, as one means of ascertaining the path of duty; and we view with peculiar interest the almost simultaneous proposals, in different sections of the country, for raising funds for printing the Scriptures in the Burman language, as they evince a preparedness in the public mind for effecting the object. Every friend to the circulation of the Scriptures was pleased with the *Generous Donation*, noticed in the Magazine for December, taken from the *N. York Baptist Register*, for printing the Scriptures in Burmese. The attention of our readers is now solicited to the following proposal, which issued nearly at the same time from another part of the Union.

New Year's Gift to the Heathen.

Appreciating in some small degree the value of that Word of eternal Truth, which we humbly hope, has by the power of God, imparted a spiritual

life to our own souls—affected in some imperfect manner by the condition of millions of our fellow men, who are perishing in moral darkness; and feebly conscious of the high claim of the God of our salvation to all we possess; two persons engage to unite with eighteen others who may wish to participate in the pleasure of making up the sum of ONE THOUSAND DOLLARS, for publishing the NEW TESTAMENT of our LORD JESUS CHRIST, in the Burman language.

Those who may be disposed to give the sum of *Fifty Dollars*, payable within ninety days from the first of January next, for the above purpose, as a small token of love to perishing sinners, and of gratitude to Him who crowneth the year with his goodness, are respectfully requested to give information of the same to Dea. Heman Lincoln, of Boston, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions.

[*Ch. Watchman.*]

INDIAN STATIONS.

WITHINGTON STATION.

Mr. Compere, Missionary at the Withington Station, has forwarded his Journal, detailing events from March 3, to November 3, 1828. The Indians in the neighborhood have manifested a determined opposition to the efforts making for introducing the gospel and education among them. By exhibiting a persecuting spirit, and inflicting severe punishment on some who attended meeting, many have been intimidated, and no longer assemble. Mr. Compere's requisition for religious toleration has not been granted by the Indians, and the prospects for his usefulness at the Station do not present an encouraging aspect. The condition of these poor wanderers calls for the prayers of the disciples of Christ, that an effectual door may be opened for introducing civilization and the blessings of Christianity; without which, their numbers will continue to diminish, and their miseries to increase.

SOULT DE ST. MARIE.

The Baptist Board of Foreign Missions have commenced a new Indian mission station at the Soult de St. Marie, between Lake Superior and Lake Huron, with very encouraging prospects, and appointed Mr. Abel Bingham to occupy the field. By his Journal, just received by the Secretary, we learn that he has entered on his duties, by establishing a school, and preaching the gospel to the Indians. His Journal presents this pleasing indication of the progress of the gospel, that on board the two vessels in which he sailed on the lakes, the commanders welcomed the religious services of the Sabbath, by assembling the seamen in the cabin, and listening to the gospel dispensed by Mr. Bingham. It is a source of joy to the church, that the large and interesting class of our fellowmen, who "go down to the sea in ships and do business in great waters," have of late years been so materially benefitted by religious instruction. It is hoped the time is hastening, when every vessel, as she crosses the deep, will present an assembly, paying reverence to the Sabbath, and enjoying the scenes of religious worship.

From Mr. Bingham's Journal, we present the following extracts:

Oct. 7, 1828. At half past 8 in the evening, anchored at the Soult de St. Marie. Never felt myself under greater obligation, and very seldom esteemed it a greater privilege to bless and praise God for his goodness to me, than at this time. As we had prayers regularly on board the vessel when I was able to attend to it, on our arrival the captain called all hands into the cabin for worship; I was directed to the sixty-sixth Psalm. It seemed that we all felt a peculiar pleasure in offering a tribute of praise to God. After prayer, I read the sailor's address, a hymn which I had written, (Ye sons of the main, &c.) On learning that the captain was pleased with it, I presented it to him, together with some tracts, which he received with pleasure.

10. Soult de St. Marie. Early this morning went on shore—called on Mr. Schoolcraft, U. S. Agent, by whom I was kindly received. I went in company with Mr. Schoolcraft to visit the Rev. Mr. Coe, a Presbyterian brother, who has been laboring here for more than a year, under many disadvantages, who, together with his lady, appears extremely anxious to build up Zion. Br.

Coe in particular seems much devoted to Indian reform. But they expect to leave here by the first vessel that comes to the place.

15. This evening, had my first interview with an Ojibway Indian, one of the minor chiefs, and as I was informed by the Agent, a pipe bearer to the principal chief. I informed him, that in compliance with the arrangements made in the treaty at Fon du lack, I had come to establish a school, for the instruction of their children, and to preach the gospel of the Lord Jesus to them. He said he was very glad I had come, for he had three children he wished to send to the school.

19, Lord's day. Preached at eleven o'clock to the citizens, in my school room. At 3, P. M. had a collection of Indians in the same room, about thirty in number. Our services were as follows: after prayer by the Rev. Mr. Coe, we sung an hymn, composed by Miss Charlotte Johnson, (in Ojibway,) who was my interpreter at this time; then I addressed them, and briefly noticed the creation of the world, the creation and fall of man, remarked that notwithstanding we were of different complexions, and spake different languages, the first pair were the common parents of us all; that, as we sprang from them after they became sinners, consequently, we were all sinners; endeavored to show them what the wages of sin were, &c. Appealed to their consciences and experiences, to prove my doctrine; brought a Saviour to view, spoke of his holy life, his sufferings and death, his resurrection, and the hope of salvation through faith in his name. And closed with a short exhortation to them, to give themselves away to him, soul and body, &c. Had the happiness of seeing them listen with attention.

26, Monday. This day opened the school, had twenty-seven scholars, nine of whom I put immediately to writing on slates. They behaved remarkably well. O may these small beginnings, be to these poor Indians, as the first openings of the morning to the benighted traveller.

Tuesday, 21st. To-day had fifty scholars.—22d, had fifty-seven scholars—23d, fifty—24th, forty-five—25th, forty-three.

I would here remark, that I am better suited with the place than I expected to be, and feel that I have entered on my work again; and in it I take comfort, and hope I enjoy some tokens of the divine presence.

AMERICAN BOARD OF FOREIGN MISSIONS.

Our readers in general will have learnt from the public journals, that the American Mission at Beyroot, in Syria, is suspended for the present, Mr. Bird, and all the Mission Company, twenty-one in number, having removed to Malta. The reasons for their removal are stated in the Missionary Herald for November, and principally relate to the unsettled and hazardous state of the country in consequence of the war. The station has been occupied four years and a half.

Mr. Bird observes, that at the time they first landed at Beyroot, they had no intention of tarrying, Jerusalem being the place of their destination; but 'every succeeding year has brought with it evidence to strengthen the impression that our remaining here was a well advised measure, for we have not yet seen reason to believe that, in any other place south of Constantinople, there has been so much eagerness to inquire after truth, united with so much safety in declaring it. The American mission to Syria has now ceased; for how long, Heaven only knows. At this pause in the work, every one interested at all in the mission will also pause, and endeavor to recal some little sketch of its history, and will ask, What good has it done? A brief reply to this question is, that it has increased our familiarity with one of the most interesting portions of the globe. It has contributed to prove the practicability of Protestant missions in Turkey. It has brought to light some important traits of Mohammedism and of Popery in their modern state. But above all, and what is worth more than all the money and all the labors that ever missionaries or missionary patrons expended, it has evidently saved immortal souls from ruin. These souls, however, though of immeasurable value, are few:—few compared with the multitudes brought to Christ at other stations; few compared with the multitudes that still remain in ignorance and sin; few compared with what they might have been, had we but uniformly prayed and labored with the zeal that became our holy office. The highest name to which we can aspire in this work, is, that of "unprofitable servants." We have planted and watered, but the increase is of Him, from whom cometh every

good and perfect gift, to whom be glory in the church, throughout all ages, world without end. Amen."

Neither the Prudential Committee nor the Missionaries, consider the Mission to Syria abandoned, but only suspended, till circumstances shall permit the residence of Protestant missionaries in that country.

At the annual meeting of the American Board of Missions, in October last, it was resolved, that it is the duty of the Board to provide for the support of superannuated and infirm missionaries and their families; and that a fund be instituted for the object, to be composed of legacies and donations given to that specific object.

The Prudential Committee have appointed Mr. Anderson, one of their Assistant Secretaries, on a special mission to the Mediterranean, to confer with the missionaries, and obtain information of the most judicious measures to be pursued for the spread of the Gospel.

A letter from Mr. Bishop, a Missionary at the Sandwich Islands, states that the death of his wife, Feb. 21, had been blessed in exciting a pleasing attention to religion. The natives had beheld her peaceful death; her prayers and exhortations were solemnly remembered, and the inquiry became general, "What shall we do to be saved?" In April the number of inquirers is stated to have been two hundred.

Mr. Chamberlain, at Honouru, March 12, also states, that very gratifying prospects are presented at the Sandwich isles. The chiefs are active, and use their influence in favor of religious knowledge and improvement. The Sabbath School, which Mr. Chamberlain instructs, contains from one hundred and fifty to two hundred scholars.

REVIVALS OF RELIGION.

The western world has attracted attention by the grandeur of its natural exhibitions, its lofty mountains and majestic rivers; it has also invited observation by the freedom and equality secured by its civil institutions. But not less is it to be regarded in a religious view, as exhibiting the illustrious displays of divine grace in the conversion of sinners. In the

United States, it has pleased the Lord, from year to year, to grant seasons of refreshing from his presence, by the effusion of the Holy Spirit, and to bring multitudes to a happy experience of the truth. As Barnabas, when he saw the grace of God, was glad, so many, who from distant lands have visited the American churches, during the seasons of religious revival, have joyfully borne the intelligence to other parts of the world: and thus the joy which revivals diffuse in heaven, has been widely diffused on earth. By the following extract from the London Evangelical Magazine, it appears that the subject is awakening an interest in England. 'The extraordinary accounts of the revivals of religion in many parts of the United States, demand the serious attention of all the friends of the Lord Jesus. We have nothing in Great Britain answering to them. We could wish that a deputation of ministers and laymen could be sent to America, to make an actual examination of the state of religion in that country. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after.'

These gracious visitations in our land have excited desires for similar blessings in England, as it is stated that the Cumberland Association have set apart an hour of every Monday evening for special prayer for the outpouring of the Holy Spirit; and the ministers of the eastern district of London, appointed the 9th of July last, for the same object.

The two or three past years have been peculiarly distinguished by the pleasing intelligence which has been announced from almost every section of our land. It has been stated, that in Georgia alone, eight thousand persons have been baptized and added to the Baptist Churches; and the Kentucky Baptist Recorder estimates, that more than eleven thousand have been baptized and added to the Churches in Kentucky.

In the present Number, we can present only the following statements:

Rev. Mr. Mott, of Keene, under date of Dec. 4, 1828, writes us thus:

I HAVE just returned from a visit to the town of Saranac, and am happy to inform you that it is a precious season with the people in that place. The good work of God which begun some time last summer, I hope is not yet

subsided. Shortly after the commencement of the work, seventeen persons followed their Lord and Master in the ordinance of baptism. This number, together with six or seven members of the Baptist church in Jay, whose lot God had cast in this wilderness, were constituted a church on the 30th of September. The ordination of brother Story, in Plattsburgh, was attended Oct. 1. The Sabbath school, together with the labors of brother Story, have been the principal means of promoting the revival. While I was with them last Lord's day, I was happy to learn that the Sabbath school is still continued with much interest. It may truly be said of the town of Saranac, both in a literal and spiritual sense, "the wilderness has budded and blossomed like the rose, and springs of water have broken out in the desert." This church, being the first constituted in the town, looks like a little flock in the wilderness, without a shepherd. They truly need the guardian care of the great Head of the church.

On my return, I learned that the Lord is beginning a good work in Plattsburgh. Four were added to the church by baptism last Sabbath, and others are inquiring what they shall do to be saved. And at Keeseville, also, the prospect is flattering that the Lord is about to visit the people with a shower of divine grace. Four or five miles from the village, twelve or thirteen were baptized by the Methodists a few Sabbaths since, and the work is still progressing. May the Lord continue his gracious work, until all these regions are watered with the dew of heaven.

I have lately had pleasing intelligence of the good fruits of the late revivals of religion in the county of St. Lawrence. Great additions have been made to nearly or quite all the Baptist churches in that county, and with a few exceptions, they appear to be walking in obedience to their Divine Lord and Master, "standing fast in the liberty wherewith he has made them free."

I gave you some account of the commencement of the revival in this town in 1827. Since that time, I have baptized twenty-two, and there are five or six others, who have not yet obtained sufficient confidence to follow their Lord and Master.

The wonderful display which God is making in our day of his power and grace, appear to be pleasing indications

of the speedy approach of Zion's King to destroy the man of sin, and establish his own kingdom.

Pray for me, that the Lord may give me wisdom to instruct the lambs of the flock.
EBENEZER MOTT.

Mr. M. Warder, Russellville, gives the following pleasing intelligence to the Editor of the Kentucky Baptist Recorder: 'Oct. 8, 1828, I have just returned from the Bethel Association. It was the most interesting season I ever witnessed. It was affecting to behold the youth of twelve years of age, up to the man whose locks are white, bowing prostrate on the earth, while the cry was heard, Lord, save, or we perish. Fifty-seven persons have been baptized and united to the church at Little West Forke. We have also a refreshing work in a part of this county. Perhaps twenty or thirty have found Christ precious to their souls, and have joined the church.'

The Kentucky Baptist Recorder, Nov. 17, states, that a visit from brethren S. M. Noel, and J. Vardeman, had been blessed with the happiest effects in a revival of religion in Broomfield, Kentucky. During their stay, one hundred and twenty-three were added to the Baptist Church on a profession of faith, and submission to the ordinance of baptism. In several places also in the neighborhood, a number were baptized, making in the whole one hundred and seventy. It is also stated, that since the middle of Oct. about eighty have been baptized and added to the church at New Castle, Henry Co., Ken. and pleasing seasons are enjoyed in various other places.

A letter from Cincinnati, to the editor of the N. Y. Baptist Register, states, that one hundred and sixty-five were added to the Baptist Church in that city, during the revival the last summer.

Rev. Peter Latimer, Brookfield, N. Y. states, that several churches have been visited with revivals since January last, and that he has baptized seventy, who have united with the church in that place.

REVIVAL AT SEA.

Extract of a Letter from H. Bingham, to one of the Editors of the New York Observer.

'My dear Brother,

From the isles of the sea, I am again permitted to address you. The fact

which I proposed to mention is, that of a semi-weekly prayer and conference meeting on board of a whale ship, both in port and at sea.

Such a meeting was established on board the ship *Enterprise*, about six months ago, on the indication of special seriousness in two or three individuals. The Lord was pleased, as we have good reason to believe, to visit them with the influences of his Spirit, and a large portion of the crew had a new song put into their mouths.'

THE SABBATH.

It gives us great pleasure to state, that memorials are in circulation in some of our cities, and arrangements are making in others, to petition Congress to discontinue the transportation of the Mail, and the opening of Post Offices on the Lord's day. Few inconveniences can result from discontinuing the practice, and many advantages may be secured. Great numbers who are now prevented from a due observance of the day, might then mingle in the services of the sanctuary. The multitude of stage drivers would suspend their labors; post-masters would be excused from attending their offices; public houses might enjoy more stillness; and in many other respects the elevated, delightful, and appropriate services of the Christian Sabbath would be more extensively enjoyed. The subject cannot fail deeply to interest the professed disciples of Christ, as individual happiness and the welfare of the nation are indissolubly connected with obedience to the divine command. We trust a very general expression of the public mind, will be called forth in favor of the memorial.

CHARLESTON BAPTIST ASSOCIATION.

FROM the Minutes of the Charleston Baptist Association, we learn that this ancient and respectable body held its seventy-eighth anniversary at the Bethel church, Sumter District, S. C. Nov. 1, 1828. During the past year, seasons of refreshing have been granted to the churches, and seven hundred and twenty-six have been added by baptism. Efforts for promoting education, for advancing the interests of missions, and for the circulation of religious tracts, are prominent items in their proceed-

ings. Grateful for the effusion of the Holy Spirit in the conversion of sinners during the past year, the first Sabbath in April next was appointed as a day of thanksgiving for the grace which has been bestowed, and of ardent prayer for the continuance and increase of these gracious visitations.

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THE NEW YORK STATE CONVENTION,

Met at Troy, Oct. 15. Sermon by Rev. Spencer H. Cone. Mr. Cone was chosen Moderator, and J. Smitzer, Clerk. The Report states, that the General Agent has received in donations the last year, 2873 dollars, and the systematic plan, recommended the year previous, that each member of the churches should contribute at least 18 3-4 cents, annually, has been adopted by fifteen Associations, embracing more than twenty-five thousand members. Several Indian Stations and schools are under the direction of the Convention. The Tonnewanda station presents particular encouragement. Two Indian converts have recently been baptized, one of whom had entertained a hope in Christ, and maintained family worship for three years previous; the other, who is the interpreter, and is son-in-law to Little Bear, the most influential chief of the Christian party, has recently passed from death unto life. Thomas Jameson, their former interpreter, also professes a hope in Christ, and has requested to join the native brethren at Tonnewanda. He has received a good education, has completed a course of medical studies, and is practising among the natives and whites. The Board state, that they have sent into the field about thirty missionaries the past year. Appropriations were also made to several churches, to aid them in procuring preaching. Rev. Elon Galusha was chosen President of the Convention, and C. G. Carpenter, Secretary, for the ensuing year.

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ORDINATIONS, &c.

Mr. Joel Peck, student of the Hamilton Theological Institution, was ordained as an Evangelist, in Jay, N. Y. March 8, 1827. Sermon, by Elder Samuel Churchill; Ordaining Prayer, by Elder Abel Wood.

Oct. 8, Mr. Levi Kneeland, of Canterbury, Con. was ordained as an Evangelist; Sermon, by J. S. Swan.

Mr. Willard Judd was ordained at Salisbury, N. Y. Oct. 22. Sermon, by C. G. Carpenter, of Fairfield.

Mr. John Goodall was ordained in Hampton, Vir. Oct. 10. Sermon, by Rev. Mr. Woodson, of Portsmouth.

Mr. Jeremiah Kelley was ordained at Brewster, Mass. Oct. 2. Sermon, by Rev. William Bowen, of Martha's Vineyard.

Mr. Calvin Newton was ordained at Bellingham, Mass. Oct. 22. Sermon, by Rev. Professor Ripley.

Mr. Nicholas Medbury, was ordained Pastor of the Central Baptist Church, Middleboro', Nov. 12. Sermon, by Rev. E. W. Freeman, of Lowell.

Nov. 13, Mr. Erastus Denison was ordained at Groton, Con. Sermon, by Rev. Mr. Palmer.

Nov. 27, Mr. C. B. Keyes was ordained Pastor of the Baptist Church, North Adams, Mass. Sermon, by Rev. J. Matteson.

Rev. Timothy P. Ropes was installed Pastor of the Baptist Church in Sea-brook, N. H. Dec. 2.

Dec. 18, Mr. Henry F. Baldwin was ordained at Bennington, Vt. Sermon, by Rev. Leland Howard, Troy.

Mr. E. Thresher was ordained at Portland, Dec. 18. Prayer, by Mr. Flanders; Reading the Scriptures, by Mr. Tinson; Sermon, by Dr. Sharp; Prayer, by Mr. Nutter; Charge, by Mr. Butler; Right Hand of Fellowship, by Mr. King; Address, by Mr. Stow; Concluding Prayer, by Mr. Clark.

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MEETING-HOUSES OPENED.

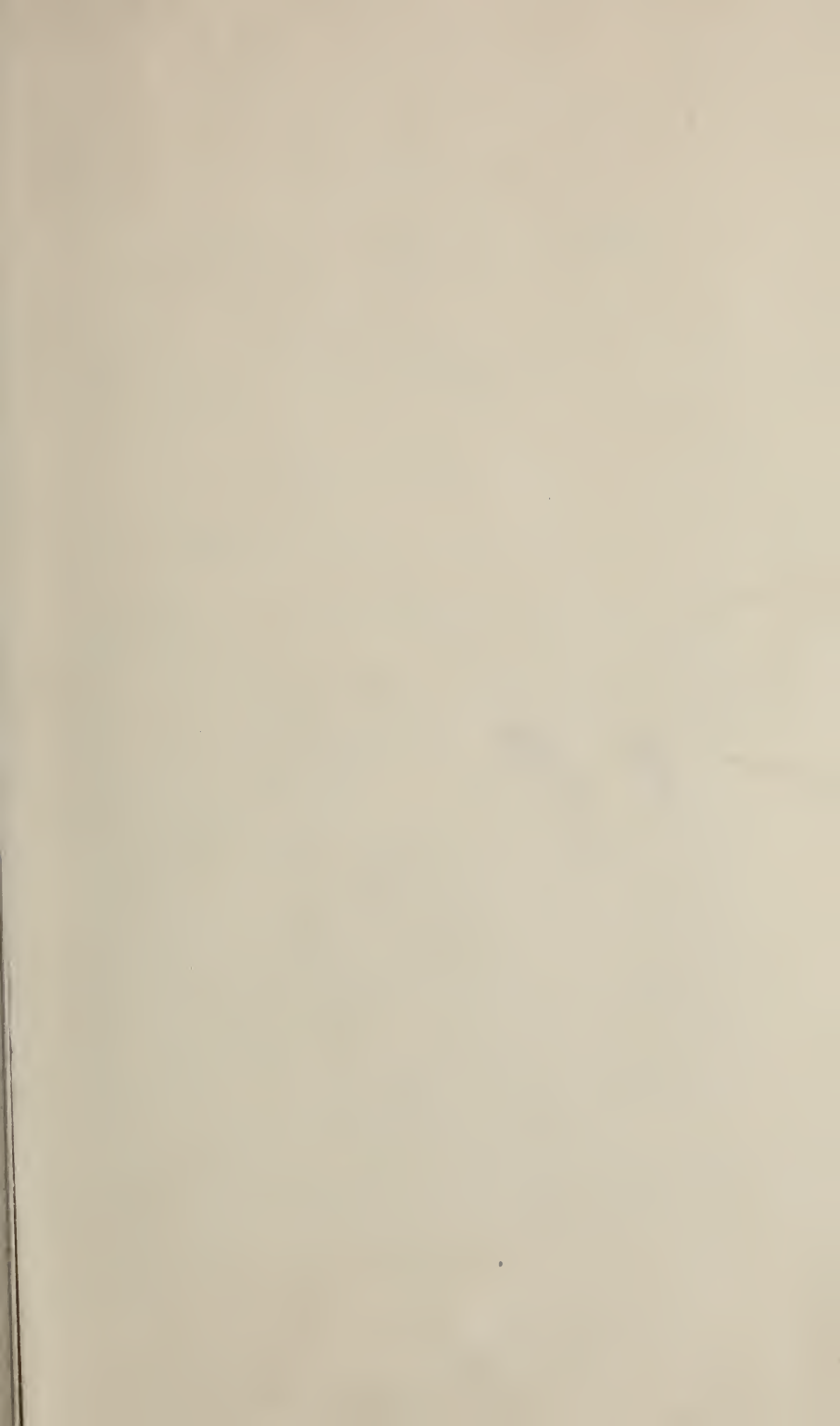
At Hillsboro, N. H. Nov. 5, a beautiful Baptist Meeting-house, 65 feet by 45, was opened with religious services. Sermon, by Rev. Joseph Elliot.

Nov. 5, the brick Meeting-house, erected for the Baptist Church and Society in Brentwood, N. H. was opened for religious worship. Sermon, by Rev. B. Stow, of Portsmouth.

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CHURCHES CONSTITUTED.

Nov. 23, a Baptist Church was constituted at Willimancit, Mass. consisting of about 40 members, to whom 20 more are expected soon to be added.

Dec. 2, a Baptist Church was recognized at Sea-Brook, N. H.



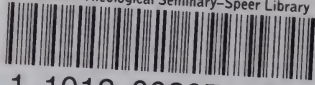
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